

DEDICATION SERVICE



EUGENE S. WILLARD COTTAGE
HAINES HOUSE,
Haines, Alaska

of the

Board of National Missions of the
Presbyterian Church in the U.S.A.

April 16, 1953

THE PRELUDE

Selected

PRESIDING:

Rev. Henry D. Hartmann

THE SCRIPTURE

Congregation

"For God so loved the world that He gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

SPECIAL MUSIC : "Bless this House" Miss Mary Kennedy

THE DEDICATION LITANY Rev. R. Rolland Armstrong

Minister: Beloved in Christ: Forasmuch as God has put into the hearts of his servants to build this memorial home as an aid to the service of Him in this place it is right that we should dedicate it to Him and set it apart to the especial purpose for which it is used. TO THE GLORY OF GOD, author of all goodness and beauty, Giver of all skill of mind and hand:

People: WE DEDICATE THIS HOUSE

Minister: Moved by the Holy Spirit, our Guide in the worship of God and the inspiration for strengthening the bonds of Christian fellowship:

People: We DEDICATE THIS HOUSE

Minister: For the purpose showing forth an example of a Christian home and family life for the children and staff of Haines House, and an expanding host of friends:

People: WE DEDICATE THIS HOUSE

Minister: For the purpose of helping Alaskan children to grow up in an atmosphere where they learn to know and love Jesus Christ as Friend and Guide:

People: We DEDICATE THIS HOUSE

THE PRAYER OF DEDICATION

Dr. J. Earle Jackman

In the name of the Father, and of the Son, and of the Holy Ghost, I do now declare this house, named in the honor of the Rev. Eugene S. Willard, the first missionary

to Haines, to be set apart from all profane and common use, and consecrated to the service of Almighty God, to whom be glory and majesty, dominion and power, for ever and ever.

THE PRESENTATION OF THE KEYS

Dr. Hermann N. Morse

Moderator, of the General Assembly, Presbyterian Church, U.S.A.

On behalf of the Board of National Missions, and in memory of the late Rev. Eugene S. Willard, we ask you to receive the keys to this memorial home. It is our purpose that it be dedicated to the service and glory of God.

Executive's Response:

Rev. Donald A. Schwab

On behalf of the Haines House staff and children, and especially for the superintendent and his family I accept the keys to this memorial home as a sacred trust. It is our common purpose to use the home in the service and for the glory of God, in the Name of the Father and of the Holy Ghost. Amen.

THE BRINGING OF CONGRATULATIONS

Moderator of the Presbytery of Alaska

Rev. Elwood Hunter

Moderator of the Synod of Washington

Dr. Walter Soboleff

Acting President of Alaska Presbyterial

Mrs. Leslie Yaw

President of the Women's Synodical Society of California

Mrs. Blanche H. Stoddard

Mrs. Sawye Kotzie Willard Huntly

THE PARTING HYMN

Blest Be the Tie that Binds

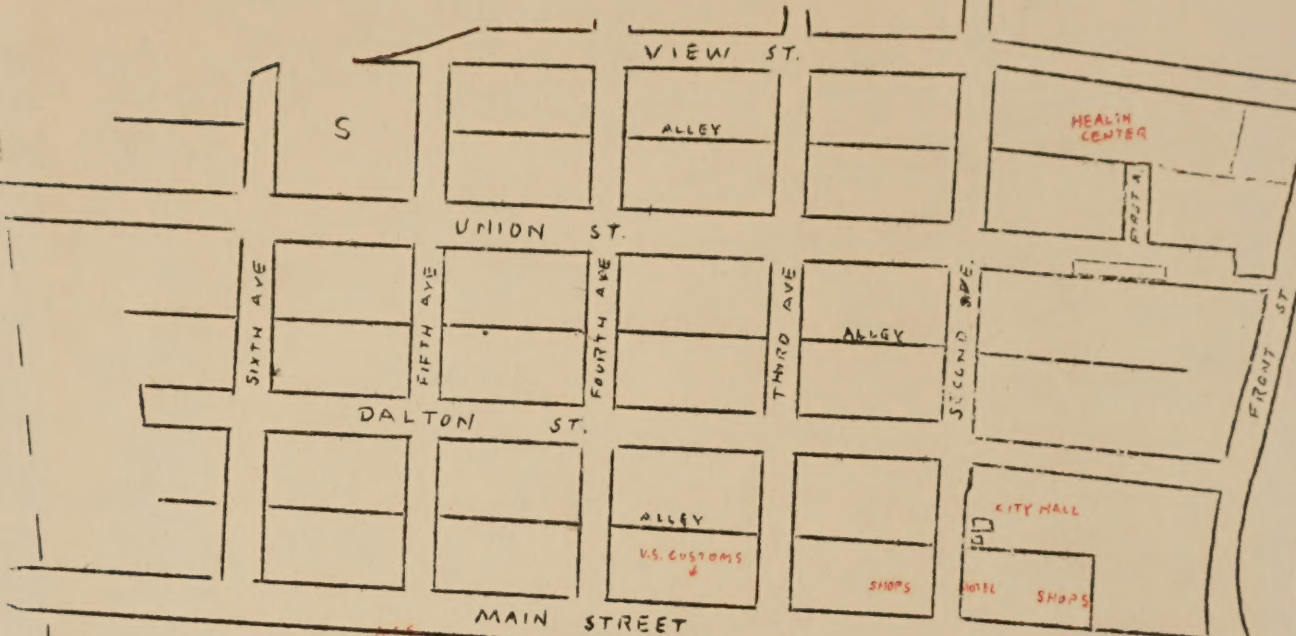
THE BENEDICTION

Mrs. Henry D. Hartmann

$\frac{1"}{4} = 100'$

HAINES, ALASKA

3 MILES
TO LUTAK,
GOV'T DOCK,
PIPE LINE
TERMINAL



TO AIRPORT 4 MILES
TO KUKWAN 22 MILES
TO CANADA 42 MILES

HAINES HIGHWAY

HAINES HOUSE FARM
BARN

TO THE DOCK
GOAT HARBOUR
ERRY RAMP

7 MILES TO
RAINBOW GLACIER CAMP

TO PORT CHILKOOT

HOTELS,
CRAFT SHOP

CANINE

A L A S K A

I. General Information

Alaska is a giant, sprawling and enchanting land. Alaska spells adventure, opportunity, and the unknown. This misconception soon fades as one realizes that in most situations they are living amid some of the luxuries of the states. Smaller communities have inadequate water and light supplies, but most towns have good standards of living.

a. Area Alaska covers about 586,400 square miles, an area one-fifth that of the United States. If superimposed on the United States, Alaska would touch the Canadian and Mexican borders, the Atlantic and Pacific oceans.

b. Population The 1956 census would show Alaska with approximately 220,000 people. Of these, about 35,000 are Alaskan natives --Indian, Aleut, and Eskimo. The Indians are found in southeast Alaska, the Interior, and Upper Yukon. The Aleuts live on the Aleutian Islands, the Alaska Peninsula, and Kodiak Island. The Eskimos inhabit the Arctic, mouth and deltas of the Yukon and Kuskikwim, and the islands off the Bering and Arctic coasts.

c. Climate Three-fourths of Alaska is in the north temperate zone, the remainder being north of the Arctic Circle. Variations in climatic conditions between different parts of the Territory are extreme due to geographic location and warm ocean currents. Climates in most areas of Alaska have counterparts in the States.

In southeast Alaska, average minimum temperature is zero and maximum is 80. Precipitation is rather high, from 25 to 200 inches a year.

In the coastal and interior sections of the westward part, the area has mild cold to severe temperatures depending on whether one is in Anchorage or the Fairbanks area.

Only the Arctic Coast can be considered as approximately the frozen wastes of romantic fiction, and even here the ground is bare in the summertime, lakes open, vegetation grows, flowers blossom, and mosquitoes exist in abundance.

II. Health

Medical care has definitely improved all over Alaska. Impending operations should be taken care of before assuming field duties. Dental work is expensive and should be cared for before taking up assignments. The testing of eyes and replacement of glasses can be cared for except in extremely isolated areas.

III. Clothes

In southeastern Alaska complete rain gear is necessary for men and women. Very few times during the year is extra heavy clothing necessary. Women use slacks a great deal in the colder climates and the parka can be bought "surplus" either on the field or from the states. Informality is the mode of dress on most occasions although there are times for "dress up" in most Alaska communities.

A directory of clothing should be secured from a given area to be sure of needs before proceeding to a field.

HAINES HOUSE

Haines, Alaska

Community

Haines is a town of about 800 in southeastern Alaska, 80 miles north of Juneau and 18 miles south of Skagway. It has become important to the economic development of Alaska because its location is at the terminus of the Haines-Cut-Off to the Alcan Highway, 160 miles north. Haines is also near the end of the Inside Passage, a 900-mile protected waterway from Seattle, and thus, the town has become the land and water junction to Alaska's interior and Canada's Yukon territory. Haines is made up of natives (mostly Tlingit Indians) and white population. Haines has a few small stores, two churches, a movie theatre, three restaurants, and a 12-grade public school. The Luta pipeline and new oil refinery provide year-round employment, although the tourist trade and fishing is one of the predominant occupations in summer and in winter many of the native women make moccasins and other handicraft.

Climate

Because of the Japanese current just off the coast, the climate is not as severe in winter as that of Chicago and is more pleasant than the Mid-West in summer. In spring and fall there is considerable rain and wind. In winter there is much snow, but temperatures average around 20°. The hours of daylight in winter are short, but in summer the sun scarcely sets. Clothing should be casual with warm jackets and durable rainwear.

Living Conditions

The single staff and children live in the same buildings. Each staff member has his own room, which is completely furnished. A staff cottage is available for "days off". Most supplies must be ordered from the States, but the service is quick, efficient but expensive.

Location

ALASKA



Communication

Weather permitting, airmail twice daily to Haines.

A freight boat from Seattle to Haines once a month.

Highway connection to Alcan Highway.

Weekly freight, passenger car service from Skagway, Juneau to Haines.

Airlines: Pan American or Pacific Northern to Juneau, Alaska Coastal from Juneau to Haines.

H A I N E S

Truly, the strength and power of the mountains on all sides of us, so wonderfully the handiwork of the Lord, gave us in our daily tasks at Haines an empowering sense of "God-with-us". The strong, jagged peaks, stretching majestically toward the heavens, untamed or scarred by human hands, brought refreshment to our thirsty souls, yearning for assurance that God--not man--is the Ruler of the world. Outside my window lay the ocean, changing yet changeless, as its Creator is always acting and moving and working in human history, yet Is and Was and Always Shall Be. At times it would be deep steel blue and quiet--or brilliant turquoise, the sun sparkling and dancing on the small waves--again grey and turbulent, stirred by the wrath of storms--or the shimmering satin of calm evenings when the soft rose of sunsets touching the snow-crowned mountains would be reflected in its stillness. Or on rare nights we would be caught under the mysterious spell of the Northern Lights, moving, sweeping, rippling, ceaselessly changing, shattering the darkness. Autumn brought an amazing transformation, leaves turning to rich bronze and yellow, with the strange gold and green of the reeds at the water's edge startling against black rocks worn smooth and gleaming by the tides. The paths we forged in winter's cold, the undisturbed whiteness of the fields of snow, the glitter of ice--a time for confrontation by the Living God--a sense of utter aloneness with Him and the overwhelming knowledge of His greatness. Yet the first delicate wild flowers on the hillsides and in our meadow soon recalled to us His tenderness and infinite mercy--and then the grace and fragrance of summer days were upon us. In the midst of such surroundings, it was impossible to long remain irritated or discouraged. "For the Lord is a great God and a great King above all gods. In his hand are the depths of the earth; the heights of the mountains are his also. The sea is his, for he made it; for his hands formed the dry land." Never before had the words of the Psalmist held such deep meaning for me.

The above colorful description was prepared by Miss Jeannette Dawson,
who recently served on the Haines House staff.



The town of Haines

HAINES HOUSE

HAINES, ALASKA



Haines House — home to forty boys and girls



"Bottled sunshine"



Off for a picnic — hooray!



Haines Presbyterian Church — small but friendly



Learning by doing

THE HISTORY OF KLUKWAN MISSION

Klukwan means "Always-village." The Klukwan people are descendants of the leaders of the Chilkats, master tribes among the Thlingit, and regarded by the other native tribes with fear. The Russians were unable to conquer these people, and were defeated in a battle at Four Mile on the Haines Highway. At the time of the first visit of missionaries to the Chilkat valley, the villages were large and wealthy, with many slaves procured in war-raids, and were led by Chief Shathatch of Klukwan.

Mission work at Klukwan was first started in July in 1881 by Dr. Sheldon Jackson, Rev. E.S. Willard, and Dr. W. R. Corlies.

The following year a native by the name of Louis Paul, with his wife Tilly Paul, was sent to teach the school and look after the mission. They found the job discouraging, were removed to Tongass, and the field lay idle for many years, during which time the people received no religious instruction except as they came in contact with the mission at Haines, or through some occasional visits by the missionary of that place.

In the spring of 1900, Mr. M. Sellon was sent here by Dr. Walter, then Superintendent of Methodist Missions in Alaska. During the two years that Mr. Sellon was in charge many of the people were baptized and received into the church.

Negotiations for the transfer of the work to the care of the Presbyterian Board were begun by Dr. Young and completed by the Boards in New York in 1902. Mr. Fred R. Falconer was commissioned and took charge May first, 1902, and the transfer was formally announced in July, when Dr. S. Hall Young visited Klukwan.

During the first twenty months after the transfer the mission services were conducted in native houses, three different houses being used in that time. With the help of Rev. N. B. Harrison, who interested the Board of Church Extension in our behalf, a church and manse, combined, were built and made ready to occupy in 1903, the first service being held in the new church Christmas night of that year.

Mr. Falconer remained in charge of the church until July, 1919. The church grew, and a large Sunday School and Christian Endeavor Society of ninety members were established.

In 1908 the church undertook the installation of a water system for the village, completed the following year.

In 1914 Miss Grace Webster was sent as educational assistant to the missionary. She was followed by a Ruth Shepard, then Helge Stansfield.

A Young Women's Club of 20 members was organized during this period, with weekly meetings for lessons in sewing, cooking, hygiene, home-making, baby care, morals, and so on. In 1917 the foundation was laid for a clubhouse, which was completed in 1919.

Rev. George Beck followed Mr. Falconer, and served in Klukwan during 1919 and 1920. Between 1920-1923 no missionary was in charge.

In 1923 Andrew Wanemaker and his family came here and stayed for over two years before being transferred to Klawock. During this period the Session and Deacons were reorganized and the boards enlarged.

In 1926 Seward Kunz became layworker, serving to 1931. He was followed by Haynes DeWitt, and later by Harry Willard.

During the following years, the people of Klukwan had to fall back upon their own leadership, depending on a strong Christian Endeavor group for the strength of the church's program. For most of the time until a new start was made in 1945, there was no layworker. In 1941 George Kaske served for a brief time.

Cyrus Peck came in 1945 and began a vigorous program of activity to win back the loyalty of the people whom the Presbyterian Church had neglected. An active choir was organized, and several concerts were given.

Since 1948, Andrew Wanemaker has been serving the church as layworker. Last year, the erection of a new wing of the church was begun, and its completion celebrated by a service of dedication on Easter Day, 1953.

Mr. Wanemaker retired in June, 1953, and Klukwan now forms a part of a two-point parish with Haines.

Please return to J. Miller - Haines
Constance Hallmark

Presbyterians in Haines

Introduction

Haines has become important to the economic development of Alaska because of its location. During the last war, a highway was built from Haines to the Alcan one hundred and sixty miles due north. Inasmuch as Haines is near the end of the Inside passage, a 900 mile protected waterway stretching north from Seattle, the town has become the land and water junction on the route to Alaska's interior and Canada's legendary Yukon Territory. Any church located at such a junction has its work cut out for it. Our Presbyterian Church is the only Protestant church in the community. The task and challenge is clear.

Beginnings

The presbyterians were in Haines from the beginning. In fact, Haines got its start as the result of the community growing up around the first church. S. Hall Young in his autobiography tells of locating the future site of the church on his first missionary journey to this area in 1879. With the help of local natives of the Tlingit tribe, the church was located on Partage Cove. This was the approximate center of five native villages. It was hoped that the missionary in charge of the church could extend a Spiritual ministry over the whole area. As a result, Haines grew up around the church and all but one of the five outlying villages have ceased to exist.

In 1881 Dr. Sheldon Jackson brought the first resident missionaries, Rev. and Mrs. Eugene S. Willard. They named the new station "Haines", in honor of Mrs. F. E. Haines, secretary of the Woman's Executive Committee of Home Missions. In Stewart's Sheldon Jackson the following description of the founding of Haines mission can be found:

"None of the footprints of civilization greeted the eyes of these newcomers at Haines: they entered into a wilderness-- a tribe of Indians, a few Indian houses, the short summer wearing away, drawing on apace a winter, when there would be five months of deep snow. In December, the day from sunrise to sunset would be but four hours long. When they were left at the station by the last trading boat in Autumn, they need look for no boats, no white faces, no mails, no supplies of any kind, until five or six months had passed. Here was isolation, and the spirit that braved it was high heroism. The Board of missions, having no funds for the erection of the necessary buildings at Haines, Dr. Jackson borrowed money and erected a house for the Willards. Upon his return to the East, in connection with the Woman's executive Committee, he raised the money to repay the loan." (Sheldon Jackson, by R. L. Stewart, Page 329)

Some of the harrowing experiences of the first missionaries are dramatically recorded in two books, "Kindashon's Wife" and "Life in Alaska". Both are written by Mrs. Willard. The latter is a series of letters written to various friends and missionary societies. To show what life was like in that early day, let me quote a passage written to Rev. Sheldon Jackson, D.D., September 12, 1881.

Mrs. Willard is reporting on a field trip to villages lying north on the Chilkat River. This portion has to do with Clokwon (now spelled Klukwan) located 22 miles north of Haines.

"Next morning, after an early breakfast of salmon roasted on a stick, bread, butter and coffee, we had a sunrise meeting of about seventy-five Indians, who gave almost breathless attention. Then, bidding them good-bye, receiving their hearty thanks with expressions of joy at our coming, and after urging them again to come to our place and build where they could have a school and regular service, we once more took our canoe, with borrowed poles of stronger make than our own--for the rapids lay before us--and we were soon on our way to Clok-won, the uppermost village, not knowing what awaited us, for we had learned on the way that the trouble, which had been smoothed over in the presence of the man-of-war, had broken out again, and that the people were in the midst of war.

We felt the greater necessity of hastening forward, trusting that the Lord, who brought us hither, would give us the ears and hearts of the people; and we did not trust in vain. Oh how thankful we have been that we did thus go on! We found the people in trouble, and we brought them comfort; we found them warring, and we brought peace. We found one poor man on the brink of murder and suicide, and he assured us that our coming had saved him from this double sin; that his heart was broken and he was in the deep dark, but the minister's coming had brought him hope and light.

We found Clok-won by far the largest Indian village we have seen in Alaska, as well as the richest and most substantially built, many of the houses being elegant in their way. The carvings in many of them are worth thousands of blankets. Three of the largest of these houses belong to Shat-e-ritch, and the largest and costliest one he has given to the mission; in it we held our service on Sunday. The next in value to it (the chief's treasure-house) was made our lodging-place. We found many of the houses turned into forts, and barricades in plenty.

There are four distinct tribal families--the Wolves and Whales, which are nearly connected and of low caste; the crows and Cinnamon Bears, of high caste and connected in like manner by inter-marriages. It is not lawful for those of the same family to inter-marry, though a man may have a woman and her daughter both to wife.

The war has been between the Whales, of low caste, and the crows, of high; hence the much aggravated trouble, one Crow being worth many Whales. And, of all the people, the Whales have most of our pity and sympathy. They are weak in numbers and comparatively poor in purse. They are afraid to move out of their houses, and are literally prisoners in their own homes, almost every one of which has been made desolate.

Signs of mourning are on every hand; the beautiful hair of the women is cut close to the head and their faces are blackened; the carvings covered with red mitting; the box and moccasins of their dead placed on a shelf over the door from which they went out never to return.

We held a separate meeting for them in the afternoon, as they could not come to the other, in the same house where the whole trouble began; it was riddled with bullet-holes. The very spots were pointed out to us where this one, that one and another had been shot down.

First, the eldest son murdered a Crow; he ran away to the stick country. (Yukon Territory, Fox) The Crows retaliated. Then the second son made some show of revenge; they demanded his life, and his wife, who was a Crow, defended and protected him. The poor old mother's heart was broken with sorrow and shame. She called on her son to give himself up, but in vain. She even followed the first son to the interior on the same quest. Not succeeding, she returned, and, dressing themselves up in their best, she and her daughter went out and demanded to be shot, that the honor of their family might be maintained; so they perished at the hands of the Crows. But they two were not sufficient to satisfy the claim, and at last the son came to the door and gave himself up; but his wife still clung to him. They have a terror of disfigurement even in death, and she begged that he be allowed to descend to the foot of the steps, that his body might not fall and be bruised. The Crows suspected her of treachery in this move, as she had so long shielded him, and they shot her down where she stood, although she was a Crow. I believe her husband was afterward killed.

When we entered the house, I think I never met a more desolate sight. Dirt, cobwebs, ashes and implements of warfare lay all about; a few half-dead seals lay on the unkept hearth, and the only remaining member of the household sat on the floor beside it, his head on his knees and so old and drawn over it--a young man, but one who had evidently lost the hope and power of youth. There, into that house, we brought the gospel of light and peace. Bless God, as we did, for such a message.

A way was opened for us to a man in one of the forts upon whose death or recovery hangs the settlement of the matter between the tribes. We found him very sick, and ministered to him as best we could, as to both temporal and spiritual things.

A crow family had lost a son by death after a short illness, and they had just returned from the burning of the body when we arrived. We brought them word of that world so full of mystery, and of the life to come.

The Crows are powerful, rich, arrogant and exceedingly overbearing--at least, some of them are, especially when they have hoochines. As a poor old fellow told us, they robbed and ruined their homes and murdered their families, then taunted them with being "killed like dogs and never making them pay for it," thus trying to exasperate them into completing their own ruin.

Mr. Villard preached for an hour and a half, showing them how they were living in antagonism to the great God, and what peril if they did not surrender. He told them, too, of the love of God, and how he not only demanded an satisfaction for the death of his Son, but freely gave him to save his sinners.

.....

He came away on Monday loaded with presents and the thanks of all the people. They even said, "We believe your God sent you here at that very hour to save us from war and death; the people would not fight when they heard the minister was coming, and now they have heard better."

.....

He was fired, but none of us died; all kept safe and well through storm and war and war, and God gave us great peace. He did not take the least cold--not even Helen, who suffered the cold, in her way, as much as any of us. And I assure you we did enjoy it all; even danger was robbed of its terror." (from "Life in Alaska" by Mrs. Eugene S. Villard, p. 77ff.)

On such foundations was our church built!

Lure of Gold

The fortunes of the church varied during subsequent years. Always there has been the fight against the paganism of two cultures. The struggle against "old custom" superstitions continues with the native people. In addition, a turbulent white population came in with the discovery of gold just 33 miles north of Haines. From 1897 on the church was in the midst of clashing cultures. The natives looked on the newcomers as invaders invading the realm of their ancestors. The prospector considered the native as someone to be used or pushed aside in accordance with the native's willingness or ability to serve his end such as wealth. Alcohol was and is a constant disturbing element in the total picture.

The Army Settles in Haines

Another added feature in Haines life was the coming of the army in the early 1900's. 150 acres of the 100 occupied by the Board of National Missions was released to the army. A post named later called Chilkoot Barracks, the oldest permanent army camp in Alaska, was built. The army stayed in Haines until 1940. Because it was obsolete and no longer served any strategic military purpose, Chilkoot Barracks abandoned. For over 40 years, hundreds of soldiers were dumped on the edge of Haines, adding their bit to the general social flux. Today, there are retired army sergeants living as housewives in the Chilkoot Valley and ex-soldiers living in teen settlements married to native girls. They have seen the country as soldiers, liked it and decided to stay.

Haines House Established

. During these years the work of the Board of National Missions has seen changes and development. In 1912 a patent was given to the Board for 266 acres of the 366 acres originally occupied by the Board. On this site a little log cabin was built. This burned and a hospital, a church, and a manse were erected.

During the first World War the hospital was taken over by the government. Following the war it was left idle for awhile until, in response to an appeal from all of Southeastern Alaska for some provision for the many small orphans and destitute Alaskan Indian children entirely without school facilities or even civilized homes, the hospital building was converted into a children's home. A dairy and farm were added and a farmer's cottage built. The home soon became too crowded to hold all the children who needed care, and in 1927 another house was built, with an enclosed passageway between the two buildings. This building became the boys' house.

All three of the great native groups, Indian, Aleut and Esquimo, are represented at Haines House, but the majority have Indian blood since the Home is located in their section of Alaska, where the Thlingit, Haida and Tsimshian tribes predominate. Up until now there has seemed a greater need to serve the Native groups, but we hope to change that policy so as to make need alone the basis of acceptance without regard to racial background. Divorce, alcohol, and tuberculosis are the three causes which send most of the children to the refuge of Haines House. Happily in many cases, there is one parent left who loves the children, and who pays the \$100 tuition, sends clothing and other gifts, and comes to visit when possible. There are some who have no ties nor means of support except what the Home and the Church or the Welfare Department gives them. To properly care for these children after they are too old to stay at Haines House is a constant problem. The more promising ones, whether they have parents or not, are encouraged to go on to Sheldon Jackson for High School and Junior College.

While at Haines House, the Children attend the Territorial Grade School along with the other children of Haines, where they make up one third the enrollment. They share in the school parties, roller skating and ball games. They have chances to see movies at the local theatre. At home, each weekday night before supper, there is a period of Bible study and Christian Education. Every child has his or her job before or after school, but there is plenty of time to play games of all sorts, go coasting or listen to the victrola, or make something in the shop, or try new hairdos, or a hundred and one other things that normal boys and girls like to do. To as large a degree as possible, a natural home atmosphere is maintained.

All the children attend Sunday School and the church service on Sunday morning. In the evening, the older ones attend the two ~~Worshiper Fellowship Groups~~ and the evening church service on a voluntary basis. They all choose to attend.

The Veterans Choose Haines

When the army abandoned Chilcoot Barracks, the post with its fine residences and other permanent buildings was sold to a veterans' cooperative. It is serving as a nucleus of an organized program of Settlement for veterans and their families. Already 15 families have settled and a thriving community is expected to develop by next year. At the present time, the veterans are busy establishing a furniture factory, a co-op store, repairing and managing our dock, and preparing for the expected veterans' and tourists' rush of next year. A fine hotel and restaurant is already established. If the total venture proves successful, a fine community of young families will be established.

Future Prospects

Did our last World Wide Communion Service indicate the future possibilities and area of service of the Haines Church? Ten new members entered the fellowship of the Church. One couple came from the Veterans' co-op. Two young couples were homesteaders, recent arrivals from the states, wrestlers with the wilderness in their efforts to win a home. One couple with their daughter are also recent arrivals but they are establishing a business and a home in Haines proper. The tenth member was a recent addition to Haines House staff of workers. As these ten stood before the altar in their new dedication and in the presence of a congregation composed of Haines House children, and staff, natives, and whites from Haines, Port Chilkoot, and surrounding country, they symbolized the necessity of a church to hold up the banner of Christ in their midst.

Lure of Gold

The fortunes of the church varied during subsequent years. Always there has been the fight against the paganism of two cultures. The struggle against "old custom" superstitions continue with the native people. In addition, a turbulent white population came in with the discovery of Gold just 35 miles north of Haines. From 1897 on the church was in the midst of clashing cultures. The natives looked on the newcomers as intruders, invading the realms of their ancestors. The prospector considered the natives as someone to be used, or pushed aside, in accordance with the native's willingness or ability to serve his mad rush for wealth. Alcohol was, and is, a constant disturbing element in the total picture.

The Army Settles at Haines

Another added feature in Haines life was the coming of the army in the early 1900's. 100 acres of the 366 occupied by the Board of National Missions was released to the army. Fort Seward, later called Chilkoot Barracks, the oldest permanent army camp in Alaska, was built. The army stayed at Haines until 1946. Because it was obsolete, and no longer served any strategic military purpose, Chilkoot Barracks was abandoned. For over forty years, hundreds of soldiers were camped on the edge of Haines, adding their bit to the general social flux. Today, there are retired army sergeants living on homesteads up the Chilkat Valley, and ex-soldiers living in town, oftentimes married to native girls. They have seen the country as soldiers, liked it, and decided to stay.

The Veterans Choose Haines

When the army abandoned Chilkoot Barracks, the post, with its fire residences and other permanent buildings, was sold to a Veteran's Cooperative. It is serving as a nucleus for an organized program of settlement for veterans and their families. Already fifteen families have settled, and a thriving community is expected to develop by next year. At the present time, the veterans are busy establishing a furniture factory, a co-op store, repairing and managing our dock, and preparing for the expected veterans' and tourists' rush this year. A fine hotel and restaurant is already established. If the total venture proves successful, a fine community of young families will be established.

Future Prospects

Is Haines destined to become the center of Presbyterian work for all of Alaska? Haines House, an outstanding institution of the Board of National Missions, is located here. Its ministry extends to all children in Alaska who need a home. More recently, the Presbytery of Alaska has come into possession of a fifty acre area located on the Chilkat River. Plans are progressing for turning this area into a conference grounds to minister to the spiritual needs of Alaskan youth. To this area, the young people from the panhandle can come by water and the youth from the interior can come by land. It is fervently hoped that the first conference may be held this summer (1948).

Did our last world Wide Communion Service indicate the future possibilities and area of service of the Haines Church? Ten new members entered the fellowship of the church. One couple came from the Veteran's Co-op. Two young couples were homesteaders, recent arrivals, from the states, wrestlers with the wilderness in their efforts to win a home. One couple, with their daughter, also recent arrivals, are establishing a business and a home in Haines proper. The tenth member was a recent addition to the Haines House staff of workers. As these stood before the altar in their new dedication, and in the presence of a congregation composed of Haines House children and staff, natives and whites from Haines, veterans from Port Chilkoot, and settlers from the surrounding country, they symbolized the necessity of a church to hold up the banner of Christ in their midst.

file
HAINES HOUSE CHILDREN OF THE CHURCH

Introductory Statement

1. (Read over opening picture showing group of children in a truck):

That children like these might live a happy normal existence is the hope behind Haines House in Alaska. Maintained by the Board of National Missions, Haines House cares for children from homes stricken by illness or death or broken by the desertion of a parent. Some boys and girls need temporary emergency shelter only. Others remain for a longer period as members of a lively family of forty growing youngsters.

This year, Haines House is one of the Opportunity Projects for Presbyterian women. It has been selected for extra giving because of the urgent need for better and expanded facilities for its boys and girls. The two present buildings, one of which was built in 1897 and has weathered many a winter, should be renovated and repaired. A cottage for the new administrator is needed, so that he and his family can have a home instead of living in cramped quarters in the "new" building which is 24 years old. As the government hospital provides more beds to care for tubercular patients, new demands will be made on Haines House to look after children whose fathers or mothers are in sanitariums. Then, too, Haines House needs a cottage set up. Today, up-to-date group care practice demands that children have as near a semblance of home life as possible with brothers and sisters kept together and not separated in dormitory-style life. At present a cottage for the older children is planned and this is part of the building project at Haines House to which Presbyterian women are asked to contribute this year.

2. But before we visit Haines House, let us take just a moment to see and understand this beautiful land of Alaska.

3. Fishing and mining are the main industries. Fishing is the chief employment of the Indians in Southeastern Alaska, but it takes the fathers away from home during the fishing period and sends many mothers into the canneries to work, leaving little children to the care of older sisters and brothers.

4. Cold storage is another important industry, although it may seem strange to find it in Alaska. However, Sitka, in Southeastern Alaska, has a warmer climate than New York City in the winter, though it is much cooler than New York in the summer.

5. For a glimpse of Alaska the way it was before white men came with their busy ways and zeal for progress, we leave the main highway. This side road leads from Haines to Klukwan, the oldest inhabited Tlingit village.

6. "Out back" are to be found fascinating examples of one of Alaska's most famous local arts, the beautifully carved totem poles. The native Alaskans are very artistic and have a natural love for both art and music.

7. In this snow-capped country, the new contrasts with the old. Many children who come to Haines House in airplanes have never seen a train or ridden in a car. With only one railroad in all Alaska, no trains reach the isolated village from which Haines House children come and, except for the Alcan Highway, good roads are few. But some Alaskan boys and girls almost live on boats and those from the Interior can handle a dog team.

8. It all looks very tranquil and lovely, doesn't it? But behind the beauty of Alaska lie shocking contrasts - deep rooted problems that have been brought about by the area's rapid development. For instance, the biggest business in Alaska, in dollar volume, is alcohol. Sickness and immorality followed the white man, and tuberculosis - unknown before civilization touched the Eskimo - has become a major cause of illness and death.

9. With sickness common and medical care available in the larger centers only, small wonder that so many families are broken up when a father or mother is taken away. This man's wife died. He brought his four children to Haines House to live while they attend the local Territorial school. It is to families like this that Haines House opens wide its doors.

10. Since its establishment in 1881, the mission at Haines has changed several times to meet the shifting needs of the frontier. It began as a school, became an infirmary and then a hospital (the only one in the whole Territory as late as 1914); and finally a boarding home for children from Southeastern Alaska and the Bristol Bay area.

11. The main street of Haines, a growing town of 400 people. On this street are the Presbyterian Church and manse, the movie and the stores, the post office and the Territorial school (public) which the Haines House children attend.

12. Haines House looks out on the Lynn Canal and the mountains beyond. It is on a long peninsula with the Chilkat River on the other side.

13. The staff at Haines includes the director, the religious education supervisor, the boys' housemother, the farmer, an office assistant, the laundry supervisor, the girls' housemother, the dietitian, a kitchen assistant and a maintenance worker.

14. Haines House has its own dairy herd, which provides fresh milk. All the children have chores to be performed before and after school, but they have lots of time to play. How hard it is to go to bed in the summer especially when the sun goes down at 10 p.m. and it does not get really dark all night.

15. Every effort is made to grow and can as much food as possible for use in the winter, and the children help with the gardens. Even the little children like to help dig potatoes.

16. A cool swim on the pebbled beach in front of the Home after a hard day of play is refreshing in the summer.

17. The average snowfall at Haines is only 16 feet, but some winters bring heavy snowfalls which pile up around the Recreation Hall and have to be cleaned away. The children play here when they cannot play outdoors. The building is also used for the Beginners' Sunday School class since the local church is overcrowded.

18. The children go to the Presbyterian Church at Haines which is next door to the Home. There is an active Westminster Fellowship and a Youth Budget at the Church. Right now there is no pastor, but a student has been interning for the past year.

19. The renowned Motor Ship Princeton-Hall carries children to and from the Home, takes the sick people to the doctor and to hospitals, and brings the Gospel where no minister is. The Princeton-Hall, built at Sheldon Jackson Junior College, was requisitioned by the Navy and saw gallant service during World War II. She has now been reconverted to her original purpose of carrying the Gospel message to the isolated villages.

20. Isabel Miller, director of Haines House, and Olive Fisher (in the blue dress), boys' housemother, go with the children aboard the Motor Ship Princeton-Hall on a gleefully-awaited trip to the dentist. Not that the children enjoy having their teeth fixed, but the nearest dentist is at Skagway, 18 miles up Lynn Canal. The two-hour boat trip sometimes turns into a 2-or-3-day expedition if the wind changes or a gale blows.

21. Summer students from the States come each year to help either in the Church work or at the Home, canning and cooking, repairing and painting, or caring for the children during the vacations of the regular staff.

22. Rainbow Glacier camp, owned by Alaska Presbytery, is used for summer conferences and camps. The ministers of the presbytery, helped by summer students and a summer work camp in 1950, constructed the buildings.

23. One of the beautiful glaciers across the lake from Rainbow Glacier camp.

24. After they reach the eighth grade, many of the children at Haines House go on to Sheldon Jackson Junior College, shown here, at Sitka. The school was founded by Dr. Sheldon Jackson, pioneer missionary, and the first U. S. Commissioner of Education in Alaska.

25. The graduates of Sheldon Jackson become useful citizens in their communities, active in Church and civic affairs. This is Emma Nicolet who graduated from high school there in 1947. She began her formal schooling in the 7th grade here, having lived almost all of her life in a remote settlement far in the Interior. She had helped support her mother and three brothers by hunting and fishing, and through the interest of an Army chaplain found her way to Sheldon Jackson. She was married to John Borbridge upon his graduation from Sheldon Jackson Junior College, and they came to the States to study. Recently, John was awarded a John Hay Whitney Opportunity Scholarship and is now studying law at the University of Minnesota.

26. Sitka was the capital of Alaska when it was owned by Russia, and is now a flourishing community of some 4000 people. Government and Territorial health and educational projects are now located here in a large plant which was a naval base during the war.

27. These sturdy little fishermen are being given a chance to become the future leaders of Alaska because Haines House is there to provide a Christian home for them. Through the prayers and gifts of Presbyterian women since the time of Sheldon Jackson, the Church has been aware of our nation's responsibility to the people of Alaska. We must face realistically the new opportunities to serve. These children are counting on us.

HAINES HOUSE
Haines, Alaska

INTRODUCTION:

The Department of Educational and Medical Work conducts 35 individual projects (also cooperates in the support of 4 others), consisting of boarding schools, day schools, hospitals, children's homes, and a number of different types of community service in Alaska, Continental United States, and the West Indies.

HAINES HOUSE: 10 on Staff. 35 boys and girls.

Haines is a small town in southeastern Alaska about 80 miles north of Juneau and 18 miles south of Skagway. Since Haines is on the coast, the warm Pacific Ocean keeps the winters from being more severe than in the Chicago area. In summer Haines is far more pleasant than the mid-west. However, there is considerable dampness and wind. All around are high, snow covered peaks with heavy forests climbing their bases, and filling the wide valley of the Chilkat River, except where the homesteaders have cleared them away. Potatoes and all kinds of root and leafy vegetables can be grown at Haines, but tomatoes and corn are rarities. Many kinds of berries grow there, and flowers are everywhere all summer. Both the town, made up of 300 native and whites (mostly Tlingit Indians), and the group of veterans (40-50) have great plans for growth, based chiefly on their location at the terminus of the Haines-Cut-Off to the Alcan Highway.

A mail plane serves Haines daily, weather permitting, and a freight boat is scheduled from Seattle once a month. There is no passenger boat service directly to Haines. The town electricity is supplied by Diesel engines. Most of the homes, including Haines House, are heated with oil.

The natives own their own boats and spend much of the summer doing commercial fishing and working in the salmon cannery nearby. In winter, many of the native women make beautiful moccasins, gloves, and other handicraft articles. Some of the men trap and do a variety of odd jobs, including woodcutting. Three groceries, four bars, nine restaurants, a hardware store, two dry good stores, a post office, Alaska Road Commission and Alaska Communications System, Summer Construction, Real Estate Office, Lumber Company, and a few other small enterprises furnish employment in the town.

Haines House is a Home for children (boys and girls) between the ages of 3 and 16. The Mission, as it is called locally, consists of: two large, three story dormitories, joined by a passageway, which house about 35 children and nine staff members; an executive's cottage; a dwelling for the farmer and his family; a dairy barn; a recreation building where parties and church suppers are held, and the Beginners' Department of the Sunday School meets; and other small buildings for tools and machinery. The buildings overlook Portage Cove on the Lynn Canal, and behind them stretch about 200 acres of land, mostly swampy woodland, but near the buildings are a few for gardens and pasture. The Haines Presbyterian Church and Manse occupy a part of the mission grounds but are administered by a different department of the Board together with the local officers and Session. Haines House is located near Presbytery's Rainbow glacier conference grounds and various members of staff assist with the conference.

The Health Center is being remodeled and it is hoped that soon medical conditions will improve.

Haines has no dentist, but an effort is being made to secure a physician. The older children at Haines House attend the Haines Public School. At the Home, the children have as normal a life as possible with chores, recreation, handicraft, chances to earn spending money in the community, classes in Bible, family worship, etc. An effort is made to keep them in touch with their families and their home communities. Some of the young people attend Sheldon Jackson Junior College when they are old enough to leave the Home.

The following comment by a member of the staff helps to give local color: "It is good to be again a part of the effort to train these interesting boys and girls of Alaska. The days are long and full of various activities for me and those who assist in keeping the group fed. While peeling potatoes, washing dishes and pots, setting the table, mopping the floors, or kneading bread, these eight children chatter away about school subjects, game periods, the weather, or party plans. Exclamations of joy are heard when a shipment of fresh fruit arrives." Staff members take turns supervising the children's dining room.

LIVING CONDITIONS:

The staff and students live in the same building, equipped with running water and electricity. Each worker has her own room. The room is completely furnished so that all one needs to bring are clothes and personal belongings, such as heating pad and radio. It is well to have a raincoat, umbrella, and galoshes, since rain and mist prevail. One would wear the same type of clothes as in the States. Wardrobe should include apparel suitable for outdoor recreation. Dinner is served family style in the evening. All workers are expected to participate in the religious program of the station, such as teaching a Sunday School class, sponsoring a club, etc.

COMMUNICATION:

Travel: Alaska Steamship, Pier 42, Seattle to Juneau, on to Haines by Alaska Coastal plane.

Telegraph and freight: Haines, Alaska

There is no express service nearer than Juneau and rates are high, so it is better to use Parcel Post service.

THE CHALLENGE: In filling vacancies on its staff, Haines House is in search of consecrated men and women with ability and vision, who will think creatively and will give fresh stimulus to the advancement of the total work. The challenge consists of sharing educational background with boys and girls, who are eager to learn in spite of limited educational backgrounds.

For further information please contact

Department of Missionary Personnel
Presbyterian Board of National Missions
156 Fifth Avenue
New York 10, New York



AIRPLANE VIEW OF HAINES MISSION

INTRODUCTION

Haines has become important to the economic development of Alaska because of its location. During the last war, a highway was built from Haines to the Alcan, one hundred and sixty miles due north. Inasmuch as Haines is near the end of the Inside Passage, a nine hundred mile protected waterway stretching north from Seattle, the town has become the land and water junction of the route to Alaska's interior and Canada's legendary Yukon Territory. Any church located at such a junction has its work cut out for it. Our Presbyterian Church is the only Protestant Church in the community. The task and challenge are clear.

BEGINNING

The Presbyterians were in Haines from the beginning. In fact, Haines got its start as the result of the community growing up around the first church. S. Hall Young, in his autobiography, tells of locating the future site of the church on his first missionary journey to this area in 1879. With the help of local natives of the Tlinget tribe, the church was located on Portage Cove. This was the approximate center of five native villages. It was hoped that the missionary in charge of the church could extend a Spiritual ministry over the whole area. As a result, Haines grew up around the church, and all but one of the five outlying villages have ceased to exist.

In 1881 Dr. Sheldon Jackson brought the first resident missionaries, Rev. and Mrs. Eugene S. Willard. They named the new station "Haines", in honor of Mrs. F.E. Haines, Secretary of the Women's Executive Committee of Home Missions. In Stewart's "Sheldon Jackson" the following description of the founding of Haines Mission can be found:

"None of the footprints of civilization greeted the eyes of these newcomers at Haines: they entered into a wilderness-- a tribe of Indians, a few Indian houses, the short summer wearing away, drawing on apace of winter, when there would be five months of deep snow. In December, the day from sunrise to sunset would be but four hours long. When they were left at the station by the last trading boat in Autumn, they need look for no boats, no white faces, no mails, no supplies of any kind, until five or six months had passed. Here was isolation, and the spirit that braved it was high heroism. The Board of Missions, having no funds for the erection of the necessary buildings at Haines, Dr. Jackson borrowed money and erected a house for the Willards. Upon his return to the East, in connection with the Women's Executive Committee, he raised the money to repay the loan." (Sheldon Jackson, by R. L. Stewart. Page 329).



FIRST MISSION AT HAINES, BUILT 1881

Some of the harrowing experiences of the first missionaries are dramatically recorded in two books, "Kindashon's Wife", and "Life in Alaska". Both are written by Mrs. Willard. The latter is a series of letters written to various friends and missionary societies. To show what like in that early day, let me quote a message written to Rev. Sheldon Jackson, D.D., September 12, 1881.

Mrs. Willard is reporting on a field trip to villages lying north on the Chilkat River. This portion has to do with ~~El~~okwon (now spelled Klukwan) located 22 miles north of Haines.

"Next morning after an early breakfast of salmon roasted on a stick, bread, butter and coffee, we had a sunrise meeting of about seventy-five Indians, who gave almost breathless attention. Then, bidding them good-bye, receiving their hearty thanks with expressions of joy at our coming, and after urging them again to come to our place and build where they could have a school and regular service, we once more took our canoe, with borrowed poles of stronger make than our own--for the rapids lay before us--and we were soon on our way to Clok-won, the uppermost village, not knowing what awaited us, for we had learned on the way that the trouble, which had been smoothed over in the presence of the man-of-war, had broken out again, and that the people were in the midst of war.

"We felt the greater necessity of hastening forward, trusting that the Lord, who brought us hither, would give us the ears and hearts of the people; and we did not trust in vain. Oh how thankful we have been that we did thus go on! We found the people in trouble, and we brought them comfort; we found them warring and we brought them peace. We found one poor man on the brink of murder and suicide and he assured us that our coming had saved him from this double sin; that his heart was broken and he was in the deep dark, but the minister's coming had brought him hope and light.

"We found Clok-won by far the largest Indian village we have seen in Alaska, as well as the richest and most substantially built, many of the houses being elegant in their way. The carvings in many of them are worth thousands of blankets. Three of the largest of these houses belong to Shat-e-ritch, and the largest and costliest one he has given to the mission; in it we held our services on Sunday. The next in value to it (the chief's treasure-house) was made our lodging-place. We found many of the houses turned into forts, and barricades in plenty.

"There are four distinct tribal families--the Wolves and Whales, which are nearly connected and of low caste; the Crows and Cinnamon Bears, of high caste and connected in like manner by inter-marriage. It is not lawful for those of the same family to intermarry, though a man may have a woman and her daughter both to wife.

"The war has been between the Whales, of low caste, and the Crows, of high; hence the much aggravated trouble, one Crow being worthy many Whales. And, of all the people, the Whales have most of our pity and sympathy. They are weak in number and comparatively poor in purse. They are afraid to move out of their houses, and are literally prisoners in their own homes, almost every one of which has been made desolate.

"Signs of mourning are on every hand; the beautiful hair of the women is cut close to the head and their faces are blackened; the carvings covered with red matting; the box and moccasins of their dead placed on a shelf over the door from which they went out never to return.

"We held a separate meeting for them in the afternoon, as they could not come to the other, in the same house where the whole trouble began; it was riddled with bullet-holes. The very spots were pointed out to us where this one, that one and another had been shot down.

"First, the eldest son murdered a Crow; he ran away to the Stick country. (Yukon Territory, Fox) The Crows retaliated. Then the second son made some show of revenge; they demanded his life, and his wife who was a Crow, defended and protected him. The poor old mother's heart was broken with sorrow and shame. She called on her son to give himself up, but in vain. She even followed the first son to the interior on the same quest. Not succeeding, she returned, and, dressing themselves in their best, she and her daughter went out and demanded to be shot, that the honor of their family might be maintained; so they perished at the hands of the Crows. But they two were not sufficient to satisfy the claim, and at last the son came to the door and gave himself up; but his wife still clung to him. They have a terror of disfigurement even in death, and she begged that he be allowed to descend to the foot of the steps, that his body might not fall and be bruised. The Crows suspected her of treachery in this move, as she had so long shielded him, and they shot her down where she stood, although she was a Crow. I believe her husband was afterward killed.

"When we entered the house, I think I never met a more desolate sight. Dirt, cobwebs, ashes and implements of warfare lay all about; a few half-dead coals lay on the unkept hearth, and the only remaining member of the household sat on the floor beside it-- a young man, but one who had evidently lost the hope and power of youth. There, into that house, we brought the gospel of light and peace. Bless God, as we did, for such a message.

"A way was opened for us to a man in one of the forts upon whose death or recovery hangs the settlement of the matter between the tribes. We found him very sick, and ministered to him as best we could, as to both temporal and spiritual things.

"A Crow family had lost a son by death after a short illness, and they had just returned from the burning of the body when we arrived. We brought them word of that world to them so full of mystery, and of the life to come.

"The Crows are powerful, rich, arrogant and exceedingly overbearing--at least, some of them are, especially when they have hoochinoo. As a poor Wolf told us, they robbed and ruined their homes and murdered their families, then taunted them with trying to exasperate them into completing their own ruin.

"Mr. Willard preached for an hour and a half, showing them how they were living in antagonism to the great God, and must perish if they did not surrender. He told them, too, of the love of God, and how he not only demanded no satisfaction for the death of his Son, but freely gave him to save his enemies.*****

"We came away on Monday loaded with presents and the thanks of all the people. They even said, 'We believe your God sent you here at that very hour to save us from war and death; the people would not fight when they heard the minister was coming, and now they have heard better.'*****

"We were tired, but none of us sick; all kept safe and well through storm and sea and war, and God gave us great peace. We did not take the least cold--not even Baby, who enjoyed the trip, in her way, as much as any of us. And I assure you we did enjoy it all: even danger was robbed of its terror." (from 'Life in Alaska' by Mrs. Eugene S. Willard, p.77ff.)

Present Church Building

During the ministry of Rev. M. B. Harrison, April, 1903 to August, 1904, the present church was built. Previous to this the congregation had been meeting on the first floor of Haines House. The Board of National Missions had new lumber shipped in which was carried from the dock to the building site by the members of the church. The actual building was done by a contractor who had been brought to Haines by the army to help build the Post. The congregation is now outgrowing this structure and a new and larger building is being called for.

Missionary Leaders

During the years, the church has been under the guidance of the following missionaries;

Eugene S. Willard	1881-91
William W. Warner	1891-1900
F. R. Falconer	1901
A. R. MacIntosh	1901-03
N. B. Harrison	1903-04
A. F. McLean	1905-14
E. L. Winterberger	1914-19
C. G. Denton	1919-23
Eugene E. Bromley	1923-33
Ralph K. Wheeler	1934-41
E. E. Knudsen	1941-44
Miss Emma M. Stauffer	1944-45
Kenneth F. Fox	1945-



THE MANSE TODAY

Lure of Gold

The fortunes of the church varied during subsequent years. Always there has been the fight against the paganism of two cultures. The struggle against "old custom" superstitions continue with the native people. In addition, a turbulent white population came in with the discovery of Gold just 35 miles north of Haines. From 1897 on the church was in the midst of clashing cultures. The natives looked on the newcomers as intruders, invading the realms of their ancestors. The prospector considered the natives as someone to be used, or pushed aside, in accordance with the natives' willingness or ability to serve his mad rush for wealth. Alcohol was, and is, a constant disturbing element in the total picture.

The Army Settles at Haines

Another added feature in Haines life was the coming of the army in the early 1900's. 100 acres of the 366 occupied by the Board of National Missions was released to the army. Fort Seward, later called Chilkoot Barracks, the oldest permanent army camp in Alaska, was built. The army stayed at Haines until 1946. Because it was obsolete, and no longer served any strategic military purpose, Chilkoot Barracks was abandoned. For over forty years, hundreds of soldiers were camped on the edge of Haines, adding their bit to the general social flux. Today, there are retired army sergeants living on homesteads up the Chilkat Valley, and ex-soldiers living in town, oftentimes married to native girls. They have seen the country as soldiers, liked it, and decided to stay.

The Veterans Choose Haines

When the army abandoned Chilkoot Barracks, the post, with its fine residences and other permanent buildings, was sold to a Veteran's Cooperative. It is serving as a nucleus for an organized program of settlement for veterans and their families. Already fifteen families have settled, and a thriving community is expected to develop by next year. At the present time, the veterans are busy establishing a furniture factory, a co-op store, repairing and managing our dock, and preparing for the expected veterans' and tourists' rush this year. A fine hotel and restaurant is already established. If the total venture proves successful, a fine community of young families will be established.

Future Prospects

Is Haines destined to become the center of Presbyterian work for all of Alaska? Haines House, an outstanding institution of the Board of National Missions, is located here. Its ministry extends to all children in Alaska who need a home. More recently, the Presbytery of Alaska has come into possession of a fifty acre area located on the Chilkat River. Plans are progressing for turning this area into a conference grounds to minister to the spiritual needs of Alaskan youth. To this area, the young people from the panhandle can come by water and the youth from the interior can come by land. It is fervently hoped that the first conference may be held this summer (1948).

Did our last world Wide Communion Service indicate the future possibilities and area of service of the Haines Church? Ten new members entered the fellowship of the church. One couple came from the Veteran's Co-op. Two young couples were homesteaders, recent arrivals, from the states, wrestlers with the wilderness in their efforts to win a home. One couple, with their daughter, also recent arrivals, are establishing a business and a home in Haines proper. The tenth member was a recent addition to the Haines House staff of workers. As these stood before the altar in their new dedication, and in the presence of a congregation composed of Haines House children and staff, natives and whites from Haines, veterans from Port Chilkoot, and settlers from the surrounding country, they symbolized the necessity of a church to hold up the banner of Christ in their midst.



Mr and Mrs. Fox, Roy,
and Margaret,